

THE
Connecticut Common School Journal
AND
ANNALS OF EDUCATION.

EDITED BY RESIDENT EDITOR.

VOL. VIII.

HARTFORD, JUNE, 1860.

No. 6.

OUR SUMMER SCHOOLS.

ERE this number reaches our readers, the summer schools in all parts of the State will have commenced and from thousands of homes, on hill-sides and valleys, children will daily wend their way to the humble district school-house. Would that we could feel assured that all these youth would receive right training and be constantly surrounded by such influences as will tend to make them wiser and better. Would that we could feel that the parents of these thousands of children would be always ready to encourage the teacher and be ready at all times to render cheerful co-operation in whatever may tend to promote the true interests of the schools. But, judging from the past, we hardly dare hope for what we so much desire. We fear that many a school will be intrusted to teachers who have neither fitness nor love for their work, and that under these teachers the children will form bad habits of study and action: that they will not learn to love their school, and that they will make no true progress.

To the teachers of our summer schools we wish to say a few words.

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1. Consider well what your work is.

Remember that you are not called upon to perform some mere mechanical work in which a slight mistake or neglect on your part could, at most, result only in the loss of a few dollars. You are called to work on the immortal mind,—to work for all coming time. Daily and hourly you will be making ineffaceable impressions, and will you not earnestly try to have them of the right kind? What would you say or think of one who should offer her services as a dressmaker who possessed no real knowledge of the business and who would, from sheer ignorance, destroy nine out of every ten of the dresses entrusted to her? Would you not think she was justly subjecting herself to the severest censure? What, then, can be said of that person who assumes the duties of the teacher's office without any suitable preparation and without any true qualifications? What can compensate for the misdirected and injudicious efforts of an ignorant or unqualified teacher? "If we work on marble, it will perish; if we work on brass, time will efface it; if we rear temples, they will crumble into dust. But if we work upon immortal minds, if we imbue them with right principles, with just fear of God and their fellow-men, we engrave on those tablets something which no time can efface, but which will brighten to all eternity." Let the consciousness that you are dealing with living material, susceptible of receiving lasting impressions, arouse you to a consideration for your fitness for the work, and if, on reflection, you feel that you possess none of the qualifications, or characteristics of a true teacher, retire at once from the teacher's desk and seek employment in some sphere in which others will not suffer from your ignorance.

2. Daily strive to increase your qualifications.

If you have reason to feel that you have a love for your chosen work and some fitness for it, this very consciousness will cause you to seek for higher and better preparation. Your constant and sincere aim will be to do good to the little ones under you. The youth of your charge will look to you as their friend. Be a true friend to them, and you will do them good. Constantly strive so to teach and influence them

that they will daily be made wiser and better. Lure them onward by your kindness and friendly interest, and, so far as you can, while you lead them up the hill of knowledge, cause them to see the flowers that bloom all around them and thus encourage them in their upward course. Cause them to feel that though some of their steps may be difficult, that they will amply compensate for the effort in the happy results gained.

3. *Strive to make yourself an exemplar.*

While you teach by words and from works, do not forget that more potent, though more silent educator, *example*. It is not only what you *say*, but more what you *are* hourly in the presence of your pupils that will most influence them. Then strive to be a pattern for them. Be faithful in every duty,—be kind, be cheerful. Let all your words, your acts and your very looks be such as it may be desirable for the little ones to imitate. The influence of one bad habit or of one hasty and imprudent word may result in incalculable harm to your pupils. Remember that pupils always feel it right to do what their teachers do, and also remember that the example of teachers ought to be such as pupils may safely imitate.

4. *Labor to do good.*

From the commencement of your labors, cause your pupils to feel that your highest aim is to do them good; to teach them such lessons and to impress them with such influences as will tend to promote their happiness and usefulness. Be to them a sincere friend and you may exert over them an unlimited and lasting influence for their good. Never omit any opportunity, in the school-room or out, for making impressions that will tend to make them happier and better, and happier because they are better. If you will faithfully regard these few hints, and labor cheerfully and hopefully, your labors will not prove in vain. Daily and prayerfully sow the seeds of wisdom and goodness, and you will in due time receive a rich and satisfactory reward.

For the Common School Journal.

THE PREPOSITION *TO*.

THE preposition *to*, primarily denotes the limit or duration of motion, in a physical sense, but in usage has acquired a great variety of significations, according to the subject-matter in hand.

1. In reference to place, it denotes the limit of motion; as, he went *to* Boston.
2. In reference to place, it also denotes the direction of motion, (more fully *towards*;) as, she stretched her arms *to* heaven.
3. In reference to time, which is conceived of as space, it denotes the limit of duration, (more fully *till*, *until*;) as, from noon *to* noon, from noon *to* dewy eve.
4. In reference to state, condition, or circumstances, it also denotes the limit attained; as, he is going *to* a trade.
5. In reference to the quantity arrived at, it denotes the extent or amount, (more fully *unto*;) as, he counted *to* twenty.
6. In reference to the quantity added, it denotes the mere addition, whether physical or moral; as, to add field *to* field; add *to* your faith virtue.
7. After a factitive verb, it denotes the factitive relation, (more fully *into*;) as, he changed the water *to* wine.
8. In reference to a norm or rule, it denotes accordance or conformity, (more fully *according to*;) as, he was made *to* God's image.
9. In reference to a person, it denotes a personal object, sympathizing with the subject, and reciprocating the activity expressed by the verb or adjective, (the ancient classic dative;) as, they yielded *to* the enemy; he gave the book *to* her; good *to* Israel.
10. In reference to an infinitive mood, or to an abstract noun of action, it sometimes denotes the resulting consequence, (more fully *so that*, followed by a clause;) as, he was too negligent *to* do his duty; numbers were crowded *to* death.

11. In reference to an infinitive mood, or to an abstract noun of action, it also denotes the purpose aimed at, (more fully *in order that*, followed by a clause;) as, he was anxious *to* learn; marks and points out each man of us *to* slaughter.

12. In reference to an infinitive mood, employed as a subject or predicate, it loses its meaning entirely; as, *to* die for one's country is honorable; the wisdom of the prudent is *to* understand his way.

13. (*Mathem.*) In reference to number, it denotes arithmetical relation; as two is *to* four, so is four *to* eight.

14. (*Philos.*) In reference to relation in the abstract, it denotes relation in its most general sense; as, language treats of notions and of their relations *to* each other.

J. W. G.

THE OBJECT OF EDUCATION.

[An extract from the Inaugural Address of Rev. Thomas Hill, of Antioch College.]

It is sometimes assumed that the object of education is to gain knowledge, and sometimes argued that the object is to gain power. Then it is sometimes assumed that the object in gaining knowledge is to obtain a means of usefulness, and sometimes argued that knowledge is in itself the highest treasure. Again, it is assumed by those who think power the object of pursuit, that the power is to be used for the benefit of other men,—and it is assumed by others, that the possession of intellectual power is in itself the highest good.

Now it may, I think, be readily shown that either of these views is, if exclusively adopted, quite unsatisfactory and almost ridiculous; and that the true view would embrace them all, as subordinate parts of a whole. If, for instance, the sole object of education were assumed to be the acquisition of knowledge, it is evident that the assumption would be ridiculous. In that case, memory would be the only faculty to be cultivated; languages could be learned by translations,

the demonstrations of geometry omitted, and the propositions learned by rote,—the student would be made simply a walking encyclopedia,—and his only function in society would be that of a convenient reference book, whence other men could draw facts. Such possession of knowledge would evidently be but vanity and vexation of spirit, and so far from giving its possessor happiness, would make him feel himself altogether out of place in our active world, where practical duties daily press upon him. But if we assume that he should seek this knowledge in order to be useful, it destroys our previous assumption that power was not to be developed in education. For how could a man use his knowledge to any advantage, if he had not, in its acquisition, also gained the power of using it?

Take up, then, the other view of education, that our aim should be to cultivate the powers of the soul, and if we make that exclusive, it also becomes absurd. For what purpose shall we cultivate the power of apprehending truth, if we esteem truth in itself of no value? When a philosopher asserts that there is more happiness in the pursuit of truth than in the possession of it, he either implies that there is truth to be pursued and to be obtained, and that its possession is a good in itself, or else he asserts a most pernicious falsehood. The pursuit of truth has been likened to the chase, in which the value to the participant consists not in the paltry fox which is made the sufferer, and which could have been easily slain as it was unkenneled, but in the exhilaration of the ride in the fresh morning air, and in the emulation between the horses and the hounds. Thus also in the ingenious disputation and paradoxical arguments of the metaphysicians, by which they used to endeavor to prove that there is no motion, or that there is no rest, that a hare can not overtake a tortoise, or in the more serious debates concerning psychological and theological disputes, it is not the truth which is of importance, but the invigoration of a man's powers of argument. But of what value is fox-hunting to a man who makes no use of his health and strength gained on the saddle,—and what estimate should we make of the man's own character, if he felt no en-

joyment in anything else than the chase? Neither would there be the least value in increased power of argument, if there is no truth to be defended,—nor should we have any more respect for the man whose sole delight is in argumentation, than we have for a man who only lives for fox-hunting.

If education is to develop the mental powers, then those powers must have a legitimate field of exercise. There must be truth that is worth knowing, and work that is worth doing, and that work can not be done unless the student gain knowledge to guide his power. The acquisition of power without knowledge is not therefore desirable.

Having thus satisfied ourselves that neither of these four partial answers includes the whole of the true aim of education, either as the immediate or the ultimate purpose of a liberal culture, let us now endeavor, by a positive construction, to lay out a scheme of education that shall include all these partial answers, and, if possible, other truths besides.

Beginning, then, with this body, in which it has pleased our Creator to give us our earthly dwelling, it evidently needs a careful training to develop its full capacities and powers. The senses are capable of education, even smell, taste, and touch, much more hearing and sight. Our ordinary modes of education do not do justice to these powers; but, on the contrary, ordinary schooling, by confining children to books, and withdrawing their attention from visible objects, rather tends to render the senses less useful in conveying impressions to the mind.

It is frequently thought that cultivation renders the sense itself more acute. Thus the blind are popularly supposed to have a more delicate touch, and a sharper sense of hearing than those who can see. But in a long course of experiments, which I once had the opportunity of making, upon a friend blind from birth, I found that neither his touch nor his hearing was so acute as mine; I could hear faint sounds which he could not hear, and he never heard those which I could not; I could feel roughness on a smooth surface so slight that he could not detect them. Yet he could read

fluently the raised printing for the blind, by passing his fingers over it, while I could not, in that way, decipher one word. He could, from the echo of his footsteps, detect the position of the smallest sapling planted by the roadside, while I could not, with my eyes shut, tell from such echoes, the position of the largest tree. His hearing and touch were educated,—his judgment was practised, and he decided instantly upon the meaning of sounds which I doubtless heard, but could not interpret.

Now, this case of the blind is quoted merely to show the possibility of educating the senses, not to show the kind or degree of education for those who have sight. But that some systematic training of the eye and the ear is desirable, as well as possible, is evident from many considerations. If we wish a child to enjoy life, we must not allow it to go through the world with these great avenues, for all joyous influences to enter, closed. There is a little dialogue in Mrs. Barbauld's *Evenings at Home*, called "Eyes and no Eyes," which ought to be made familiar, not only to every child, but more especially to every teacher of children. Two boys take a walk. One sees nothing and returns complaining of the dullness and tediousness of the way. The other, taking precisely the same road, brings home a variety of strange and beautiful plants, sees curious birds, observes their odd ways, converses with workmen about different branches of human industry, and returns full of joyous enthusiasm. The tale illustrates the daily experience of life. One man finds it all a dull, weary round of toil and sorrow, sees nothing and hears nothing that can cheer and enliven him; another, having precisely the same fortunes, will see in each day's experience, lessons of wisdom and pictures of beauty, and will find, in all sounds, music to lift his heart into hymns of thanksgiving.

As a source of happiness, therefore, I would have a child cultivate quickness and truthfulness of observation, to see everything, and to see accurately,—to hear everything and to hear exactly. But this habit of accurate observation is not only a source of happiness, it is a means of usefulness. The errors in the world come less from illogical reasoning than

from inaccurate observation and careless hearing. A clear and intelligent witness who can state precisely what he saw, and who saw everything that there was to see, who can repeat exactly what he heard, and who heard everything that was said, is rarer than a sound lawyer or judge. Most men see as much with their preoccupied imagination, as with their eyes, and do not know how to separate their own fancies, or their erroneous interpretation of a fact, from the observed fact itself. Physicians can rarely obtain from the patient, a statement of his symptoms, unmixed with theories as to their cause; lawyers can not get a statement of what a man did, uncolored by the imputation of motives for his action; scientific men are well aware that popular testimony to any minute phenomenon is wholly untrustworthy. In short, we should benefit science, art, jurisprudence, therapeutics, literature, and the whole intellectual and moral state of the community, if we could raise up a generation of men who would make it a matter of conscience to use their five senses with fidelity, and give report of their testimony with accuracy.

And it should be a matter of conscience. Our duty to our creator demands of us to cultivate every talent that he has given. He has made the lily of the field, and the fowl of the air, not simply that we may mow the one down as a weed, and use the other as a mark for target firing. In the vegetable and animal world, and in the wonders of the earth and sky, He has given us that which is worth seeing for its own beauty, worth studying for the revelation which it gives us of His thoughts. In the song of birds, and in the music of the day-breeze, blowing through the garden in the cool of the day, we, like Adam and Eve, may hear his voice. And it will be to our shame, if we suffer the wonderful organs, by which he has rendered us capable of taking note of all his lessons, to grow sluggish for want of use, to remain imperfect for want of training.

I would not here fail to call your attention to the fact that, in the education of the senses, it is not simply power that is increased. It is indeed doubtful, as I have already said

whether actual power of sense can be materially increased ; that is, whether the eye, the ear, and the fingers can be rendered more sensitive to impressions from the external world. The need is of skill rather than of power ; of skill which arises from habit, and consists in part of habits ; which, being the result of remembrance of previous efforts, is precisely analogous to knowledge. We have thus already arrived at the result, that knowledge, as well as power, is to be sought in education.

If we pass to the other bodily functions, we shall find that precisely similar conclusions will be reached. All the powers of the human frame are to be kept in healthful exercise, and to be sedulously guarded against abuse ; and on no other conditions can we either be ourselves the recipients of the fullest happiness prepared for us, nor the agents of the highest usefulness to our fellow-men ; nor can we, without a conscientious attempt to fulfil these conditions, refrain from condemning ourselves as guilty of base ingratitude to the Framer of our bodies. Attention to diet, exercise, the ventilation of one's apartments, personal cleanliness, and to the control of the appetites and passions, is, then, a religious duty, upon the performance of which hangs our own happiness and that of our friends.

For the development of the muscular frame something more is needed than manual labor or simple gymnastic and calisthenic exercises. All true work must be such as fulfils Horace Bushnell's test,—it must become play. The cheerful unbending of the mind is an essential part of rest, whether from bodily or mental toil. I have known a man go out, after a hard day's labor with his hands, and enter into a game of base ball with as much zest as his companion, who came out after a hard day's studying over books. The student needed both the muscular exertion and the excitement of the game ; the mechanic needed only the latter, but beneficial effect was great for each. In a perfect system of education we should have, I think, manual labor, but also manly games of skill and strength to keep up the tone of physical health by cheerfulness as well as by muscular exertion. To

devise such games as will best conduce to this end, without introducing the spirit of gambling and without stimulating to over-exertion, is a difficult problem,—and the solution will doubtless vary with the situation of the place of education, and with the habits of thought in the students who are drawn together.

Walking is, however, always available, and a walk in a cheerful frame of mind, with the eyes open for beauty and the ear turned to natural melody, is no despicable gymnastic exercise. It is rare to find an American man or woman who enjoys taking a walk. Our excessive heat in summer, and excessive cold in winter, give us a ready excuse for neglecting this exercise. But if we would know what the true enjoyment of life is, we must learn to walk. We have no lark to tempt us, by the exquisite beauty of his morning hymn, to walk before sunrise; nor nightingale, to lure us out to evening rambles. The sweet-scented violet, the early primrose, and the fragrant thorn, are absent from our hedge-rows and our lanes. Yet I am slow to believe that our friends of the old world have any greater attractions out of doors than we. If you ask for the song of birds, we have the song-sparrow, the American robin, the cat-bird, the brown-thrush, and the mocking-bird, to fill the morning hours with music; the oriole, the vireos, the purple finch, and the bobolink sing all day; and after sunset the wild ring of the Wilson's thrush, and the long-drawn, plaintive sweetness of the wood thrush, mingling with the cheerful song of the bay-wing finch, leave nothing to be desired. If you ask for beauty in the flowers, our woods and meadows and* prairies pour out an unmeasured abundance; if you ask for fragrance, May gives us the spicy breath of the arethusa and the trailing arbutus; June festoons the trees with the odorous flowers of the wild grape; July fills the air with the perfume of the azalea; August brings the sweet clethra, and with modestly concealed clusters of the purple apios makes the wood redolent of the memory of the flowering grape. But what can compare with the American forests in October? when every tree is dressed in such glories that it would repay one

for an hour's walk to see a single tree; or if a tree declines to put on this holiday array, some wild vine running up its trunk, and laying hold of its branches, honors its modesty by clothing it in more than regal purple. Believe me, the only drawback to the enjoyment of long walks in America is the difficulty of finding a companion who is willing to walk far enough to reap the full benefit of the recreation.

Before passing to the next point, let me observe, that, for whatever end a full development of bodily strength is sought, whether with a view to increase one's own happiness, to be more useful to the world, or to be loyal to our God in the appreciation and development of the power which he has given,—in any case it is not merely strength and vigor that is needed, but skill also. Of what avail the utmost muscular strength to a clumsy fellow who could not use it? who could neither ride well, drive well, row well, walk well, run well, strike a ball, pitch a quoit, nor handle spade nor plough, saw nor plane?

When we pass to the consideration of the inward man, we may divide our powers, as has been usual since the days of Kant, into the three groups of the intellectual, the emotional, and the conative. Of these the intellectual receive, in ordinary schemes of education, by far the greatest degree of attention. And here has been raised that warmly debated question, whether the developing of the powers of the mind, or the storing it with a fund of useful knowledge, be the primary object of education. The metaphysicians have advocated the first view, the scientific men have inclined to the second. I have already indicated my reasons for thinking that neither party is exclusively right, and that both objects are to be kept steadfastly in view. I will only add, that the rejection of the scientific aim will, I think, render it impossible to attain well the metaphysician's object.

(*To be continued.*)

THE RELATION OF MENTAL PHILOSOPHY TO TEACHING.

BY B. G. NORTHRUP.

THE importance of mental Philosophy has not been as generally admitted in America as in Europe. The brilliant discoveries in the Natural Sciences, and their manifold applications to practical purposes, have elicited universal admiration. As Psychology does not display immediate and palpable results to the casual observer, it is often disparaged, and pronounced devoid of practical utility. But its importance—like the foundation of an edifice—is none the less real because less observed. With earnest and thoughtful minds in every age of the world, its imperial sway has been freely acknowledged, and only less absolute has been its authority when men have failed to recognize the source of the principles which form popular sentiment and control public affairs. Each historic period reflects certain great philosophic ideas, which now color and characterize the picture of the historian, simply because they once were the formative elements in the original. Hence, History has been fitly styled "Philosophy teaching by examples," and its highest use and value may be found in the lessons of human nature which it furnishes. And when, instead of a dry record of events in chronological order, it investigates the causes and consequences of the successive changes and conditions of society, it becomes worthy of the name of "Philosophy of History."

Psychology may be called, in popular language, the science of humanity. Mental Philosophy is only another name for a thorough and scientific knowledge of human nature. It deals with those first principles which are the foundation of all knowledge and philosophy, literature and theology. Infidelity itself is ever traceable to some false philosophy. "All Sciences," says Hume, "have a relation to human nature, and, however wide they may seem to roam from it, they still return back by one passage or another; this is the centre and capital of the Sciences, which being once master of, we may easily extend our conquests everywhere." And says Sir Wil-

liam Hamilton, "There is no branch of Philosophy which does not suppose Psychology as its preliminary, which does not borrow from this as its light. It supplies either the materials or the rules to all the Sciences."

The relation of Psychology to Didactics has not been duly appreciated, and as a natural result, Mental Philosophy has received too little attention in the training of teachers. Its advantages may not merely be inferred from the intrinsic interest and dignity of the science. It has special adaptations to the wants and daily work of the teacher.

This study will be of preëminent service to the teacher in his own mental discipline. Just views of the powers, capacities, and laws of the mind, are obviously conducive to self-culture. From the very nature of our being, some principles of mental philosophy must mould and direct all our plans and efforts for self-improvement. It is a question of paramount interest, whether these principles are true or false, partial or systematic,—mastered as a science, by the study of the book and the living subject, or learned only incidentally,—intelligently and persistently applied to a definite end, or casually and unconsciously employed. No science is so well adapted to sharpen, energise, and expand the mind, and form habits of attention, discrimination, and reflection. The study of its great principles, comprehending the sublimest subjects of human thought, is fitted to awaken and sustain a love of truth, of investigation and discovery, and free the mind from the thraldom of trivialities. Allying thoroughness and humility, it is a fit antidote to the prevailing tendencies to sciolism. Philosophy ever re-affirms to classic aphorism: "*Qui nescit ignorare, ignorat scire.*" In the "Philosophy of the Conditioned," we find the true limitations of human science, the greatness of our ignorance, and the littleness of our knowledge. Here as well as in the history of all genuine scholars, we learn that

"The pride of man in what he knows,
Keeps lessening as his knowledge grows."

As this sense of ignorance is the first step towards knowl-

edge, and a constant stimulus to higher attainments, so, on the other hand, conceit of wisdom enervates the mind and lessens the incentives to studiousness. Arrogance or self-admiration bear no semblance to the fruits of true learning and self-reliance. Associated constantly with beginners, separated professionally from equals and superiors, it would not be strange if the teacher should sometimes fail to illustrate the "Modesty of true Science" as happily by example as precept.

Mental Philosophy is of interest to teachers, as one of the appropriate school studies. The common explanation of its neglect in the preparatory course of teachers, is the fact that they are not required to give instruction in this department. But it will be found a most useful study for advanced classes in our high schools and academies; and many of its leading principles can be profitably taught in familiar oral lessons to those who have not sufficient time or maturity to pursue the science. An important result is gained if pupils are thus led early to watch the operations of their own minds and adopt the best methods of cultivating the Perceptive and Representative Powers, of gaining the command of the faculties and the discipline of the will. Skillful instruction will initiate processes of thought and observation which the child will himself delight to repeat; and by repetition, they will become the fixed and controlling habits and vitalizing forces of the mind.

A true understanding of the relation of Psychology to Didactics would greatly modify, if not revolutionize, our system and processes of instruction. Mental philosophy underlies the whole work of education, which can rise to the dignity of a science only as it rests on the broad basis of Psychology. Among the many practical questions which our subject suggests to the teacher, are the following:

1. What is the great end of intellectual education to which all processes should be strictly subordinate and subservient? This is a question of paramount importance. Correct views on this point will modify and determine all the teacher's plans and methods. A mistake here would be fundamental, and

greatly impair any system of education, however complete in other particulars.

2. What are the faculties of the human mind which are to be educated? The teacher too often assumes the sacred responsibilities of his profession without a definite outline of his work. Although it is his great business to operate upon mind, he has not yet considered the number and nature of the intellectual powers, and the implements which he is to employ in all study and science.

3. What is the order, as to time, in which these faculties are to be addressed and developed? This question, though seldom raised, is most important and practical. When properly answered, it will effect radical changes, especially in primary schools, and suggest numerous and useful methods of interesting the smallest children. The inquiry so frequently made, "How can I keep these little ones out of mischief?" receives only a partial answer in the common direction:—"Give them something to do." It should rather be the study of the teacher to find occupations adapted to their years and taste, accordant with the natural law of development, and fitted to improve as well as please. Such, for example, are frequent general exercises, object-lessons, and the innumerable expedients well suited to interest children, and at the same time train the senses and cultivate observation.

4. What exercises are required for the healthful training of each faculty? What processes and directions will be most conducive to habits of attention, analysis, and classification, and to improvement of the Perceptive and Representative faculties? These, and many similar questions of equal interest, belong to the department of Mental Philosophy.

5. What is the relation of the several school studies to the different faculties of the mind? Each subject of study has some special adaptations to particular necessities of the juvenile mind. The teacher who has duly pondered this question, will no longer employ any text-book or science as an end, but only as a means to the higher and more important end of disciplining some particular faculty or faculties of the

mind. A text-book designed to train the reasoning powers, will be more likely to accomplish its object when both that paramount end and the adaptation of the means are distinctly before the mind. When geography is employed primarily as an instrument of cultivating observation, conception, and memory, the lessons illustrated on the globes, and the maps mastered by making them, will remain vividly daguerreotyped on the retina in their exact forms, relations, and proportions ; and, what is still better, as the result of this intelligent training for a specific end, the process can be repeated at will, in reference to any objects of perception and description ; and thus the child gains a new and invaluable power, which enters into all the graver operations of the mind, in natural science, history, poetry, and the fine arts.

6. What is the proper arrangement and succession of studies ?

Our present purpose and space forbid the attempt to answer these questions. They all grow out of the philosophy of the mind, and are now presented to indicate its practical bearings.

Psychology will aid the teacher in understanding himself. "What of all things is best?" asked Chilon of the Oracle. "To know thyself," was the memorable reply. "To know one's self." reiterated the sages of Greece, "is the hardest and yet the most important discovery of man." "Man, know thyself; all wisdom centres there," says a philosophic poet of modern times. And no words of Burns have met a more general response from the world than the familiar couplet :

"Oh, would some power the giftie gi' us,
To see ourselves as others see us.'

To attain this knowledge of ourselves, the importance of which has been thus universally conceded in every age, we must give heed to the testimony of consciousness. Mental philosophy is properly called the science of self-reflection, and its facts are chiefly those which lie under the eye of consciousness. Without the habit of introversion we can know little of ourselves; with it we may find the noblest themes of

study in the wonderful mechanism and movements of our own minds, and in the deepest solitudes verify the aphorism of Swift, "A wise man is never less alone than when alone;" or the words of Novalis, "A certain degree of solitude seems necessary to the full growth and spread of the highest mind, and therefore constant intercourse with men will stifle many a holy germ, and scare away the gods, who shun the restless tumult of merry companions and the discussion of petty interests." As one in such hours of retirement and self-reflection contemplates the capacities and achievements of the human mind, he is prepared to appreciate the paradox of the Crotonian sage:—"Man is the measurer of the universe;" and say with one of his disciples:

"On earth there is nothing great but man,
And in man there is nothing great but mind."

This self-knowledge will aid the teacher in self-control. The first requisite in the government of others, and especially of children, is the command of one's self. Self-possession fosters discretion, decision, and firmness, which are the essential elements of administrative talent. The most disastrous consequences in the school-room frequently result from the loss of self-command. Here the teacher, liable to sudden contingencies and numberless annoyances and provocations, is peculiarly exposed. At this point of ever-imminent danger should the trusty sentinel—"self-command"—guard with sleepless vigilance. To secure this end, the teacher must know himself; especially must his consciousness mirror to him his weak points, his tendencies to haste, excitement, or passion.

A knowledge of mental philosophy will aid the teacher in school-government. This is confessedly the most difficult part of his work. Even of the graduates of the Normal School it is said, "The most general as well as the greatest complaint, is inability to govern." But so far from being peculiar to the Normal graduates, this is everywhere, and among all classes of teachers, the most common source of failure. A somewhat extensive observation of schools of

all grades, and consultations with pupils, parents, and committees, in all parts of the state, seem to us, after making due allowance for acknowledged instances of failure, to establish the conclusion that the graduates of Normal Schools have secured more than an average degree of success in government as well as in instruction. This superiority is often manifested in improved methods of influences and discipline, a matter of the utmost consequence, though too little noticed by parents and committees. The value of any given result in school government depends very much upon the motives which produced it. We have seen pupils benumbed with fear and still as the grave, and heard their teacher—whose only *rule* was a reign of terror—lauded by the committee as a model disciplinarian. The stillest school is not always the most studious. Pupils may be controlled for a time by motives which will ultimately debase the character and enfeeble the will, or they may be stimulated to the highest effort by incentives which will be healthful and permanent in their influence upon the mind and heart.

School government is a difficult subject to teach by any general rules; and yet its intrinsic importance assigns it the first place among the preparatory studies of the teacher. It is based on a thorough and practical knowledge of the laws of mind, of influence, and motive,—the philosophy of the sensibilities and the will.

Sagacity in the discernment of character, is one of the secrets both in the government and instruction of children. The surest way to know others is to know ourselves; and if we would understand the juvenile mind—an attainment as rare as it is important—we must ourselves be children again, and so far as possible, recall our earliest feelings, passions, motives, prejudices, and all our mental processes. Such vivid reminiscences bring us into that conscious sympathy and close contact with the child which open his heart, secure his confidence, and win his love. He who thus reads himself will readily read others, while ignorance of one's self presupposes and necessitates a misjudgment of men. An intimate knowledge of our pupils,—their characteristic traits of mind

and of heart, their good qualities, and still more, their evil tendencies and inclinations, will facilitate the adaptation of motives to their individual necessities.

"I will try to get on the right side of him," said an eminent teacher in regard to a turbulent boy, whom the committee had determined to expel as a "hopeless case," and the teacher's skill and kindness transformed that reckless lad into an affectionate and diligent pupil, who in later years, when raised to the highest eminence as a statesman, still gratefully and repeatedly acknowledged his indebtedness for his success to the patience and discrimination of his early teacher.

There is a "right side" in the roughest character. Let the teacher find it, and adapt the requisite influences to his actual wants instead of abandoning the wayward youth in despair.

The philosophy of motive is of great practical importance ; here the teacher should not practice empirically ! The training of the mind and heart involves too sacred interests to be hazarded in trying a series of experiments. Such, however, is the common process when the teacher enters upon his work with no matured system of influences. He should have the whole arsenal of motives at command. His success will depend upon the number of these implements he can wield, and upon his judgment in their selection, and his skill in their use. He is sure to excel as a disciplinarian who can felicitously adapt the countless varieties of motive to all diversities of character. To be able to do this most happily, the teacher must understand the philosophy of the sensibilities. He must know what are the emotions which he can awaken, and what are the natural desires and affections which God has implanted as the impelling forces in the human soul. Our space forbids us to discuss, or even enumerate them. They are the springs of all action, and to them all motives must be addressed. The best clue to the discernment of the ever-varying phases of human nature, is a practical knowledge of those causes which control and constitute individual character.

While all admit with Pope, that

"The proper study of mankind is man,"

it is often objected that the only true mode of studying human nature is not from books but from the living subject, in the daily intercourse and transactions of life; and it is true that our first ideas of mind, and those elemental principles, of which all men learn more or less, are thus acquired. The same objection might be urged with equal force against the study of the natural sciences. Minerals, animals, and plants, are the most familiar objects which have surrounded us from our childhood; but his knowledge of mineralogy, natural history, or botany, is most thorough and scientific, who diligently employs the best text-books to aid his observations and reflections.

The man who studies mind from books alone, will know less of genuine human nature than the unlettered but eagle-eyed observer of men and things. Practical sagacity, in the conduct of affairs and the control of men, can usually be traced to the union of science and observation. The one unfolds great universal principles, and invests them with interest and dignity; the other submits them to the test of experience, and facilitates their application in personal influence or persuasion.

STORIES FOR YOUTH.

BE SURE YOUR SIN WILL FIND YOU OUT.

As Clinton's mother was walking in her garden, she caught a glimpse of her son, with two other boys, smoking cigars. This boy, I suppose, was about fourteen years of age, and being at a business, he wore an apron. The bad habit of smoking had been strictly forbidden. At first they did not see her. When they did, they tried to run away; but his mother called Clinton in a loud voice, to stop; so he stood still. He knew he had been doing wrong, and his first impulse was to get rid of the cigar.

What do you suppose he did with it?"

It is very strange, but it is true, that people who are caught doing wrong, never act as they think they would, if found out. It is as true of grown up people as of children. It is very easy for persons to make up their minds what they will do if caught in a crime; but strange to say, they seldom do the thing they planned, and most often do the very thing that proves them guilty.

Clinton might have thrown away his cigar, I suppose, before his mother reached him, but instead of that, he thrust it under his apron, and pushed it under his belt. He did not do this because he thought at all; it was what is called an impulse.

"Clinny," said his mother, "have you a cigar?"

"No," said the little boy. One sin always leads to another.

"Clinton," said his mother, solemnly, "is this the truth?"

"No, mother, I haven't got any," persisted he; "Fred and Benny had, though."

Just at that moment a little blue smoke came curling from under Clinton's apron. He turned pale as he saw a hole burning in his apron, and there was the burnt end of a cigar under it.

Ah! Clinton, your sin has found you out.

I will not tell you how Clinton was punished; only you may know he did not smoke any more cigars.

"I think he was a silly fellow to put a lighted cigar under his apron," some child says. "I would have hid it better than that."

No you wouldn't. You do not know what you would have done. Unless you have been a great while learning to deceive, and grow *cunning*, you would not have been any wiser.

When a child or man, who is generally honest, commits one sin, and wishes to hide it, the very thing he wishes to do to hide it, often becomes the means of his being discovered. It is quite remarkable how often this is the case. He has made the mind so, that when the conscience is guilty, it can not act as when it is clear. It is never safe to say, "I shan't be

found out." Yes, you will; most likely you will tell on yourself, as Clinton did.

"When you want to sin in safety, go where God is not." But since God is in every place, you may be sure your sin will find you out.

A WORD TO THE GIRLS.

"Mother, how old is Ellen Brown?"

"I believe she is nearly eighteen; just about your age, Carrie. Why, my daughter."

"O, nothing in particular. I called at Mrs. Brown's yesterday, and Ellen was very proud because she had just finished a suit of clothes for her little brother. She said she had cut and made them, every stitch herself, and they fitted and looked just as nicely as if they had come from the tailor's shop.

"But some one assisted her, Carrie?"

"O, yes. Her mother had a tailoress there a week who cut some patterns for her, and then she watched her about her sewing; or, I mean, Ellen noticed how the tailoress did everything, and she said she resolved to learn how to do it herself, and she says it is the nicest kind of sewing on light cloth, such as people use for children's clothes, and she would rather work on it than on factory, or on calico, or any cotton goods."

"But, Carrie, Ellen's father is abundantly able to hire such work done. How came she to busy herself about it? It is not likely she will ever have occasion to be a tailoress, and go out to earn her living."

"That is the oddity of it mother, and so I told her; but she is the funniest girl I ever saw. She says she does not care if her father is able to support her in idleness—how did he get his property? By hard labor and close application to business for many years, and she is not going to sit down and fool away her time over embroidery, and before the mirror, and make a ninny of herself, because her father is rich! O, it was fun to hear her talk. But, after all, mother, it made me half ashamed of myself, and I am not sure but she has

the right of it. I never was much acquainted with Ellen, for she does not go into company a great deal, but she is always well dressed and well behaved. I knew her father was wealthy enough, but somehow, I never thought much about her."

"Yes, Carrie, the Browns are quite independent as to property, and Mrs. Brown is very much of a lady, but I believe confines herself among her children and family cares more than most women choose to."

"And, mother, that makes me think of some other things. Ellen said she had persuaded her mother to cut out a half dozen shirts for her father and brothers, and she was going to make them all herself, so as to learn how. She knows how to cut and make dresses now, and she said, besides, she was going to learn to do and to superintend all kinds of house-work. You know, mother, she has been at school almost constantly till within a few weeks, and now she says she has come to help her mother, who is growing old, and is weary with the care of such a large family, and she is going to relieve her, and fill her place as much as possible, so her mother can rest and recruit. She said she could take the whole charge of the boys' wardrobe, and keep it in order, and could keep her own as it should be, and could take charge of the parlors and closets, and see to the chambers and cellars so her mother need not run up and down stairs—and, mother, I'm sure I don't know what she isn't going to do, and yet she looks so cheerful and happy. One thing I do know, her father and mother are just as proud of her, and seem to think she is the greatest treasure in the world! O, mother, I wish I were half as smart and good!"

"Well, well, daughter, you are quite excited really—shedding tears, I declare! Ellen is a dear, lovely girl, and I am heartily glad you have seen the beauty of her conduct, and I trust you will in time become as beloved and useful as she is."

May it not be said to other girls who read this, "Go and do likewise?"—*Moore's Rural New Yorker.*

THE DEAD OF 1859.

THE year 1859 will long be remembered in the annals of Literature and Science as one of the deepest sorrow. Scarce-ly had spring shed her first flowers over the new made grave of our well-beloved historian, when over the sea rolled the heavy requiem of Hallam, his brother in study. To the memory of Prescott, he who has illuminated with so many a glowing device the shadowy pages of her early history, America should drop her warmest tear. And what son of England will not strike his harp "in memoriam" of her faithful chronicler? May the debt of gratitude to the father, be paid as tenderly as has been the friendship of the son. Lard-ner, whose life-labor, and crucible and retort, has been crowned with such rich revelations, is numbered with the dead. Bond and Olmstead, to whom the student turns with the most heartfelt gratitude, now rejoice in perfect vision. May their disembodied, glorified spirits wing their flight from system to system, and all problems be solved in the clear intelligence of God's light. Again we

"Hear the tolling of the bells!

Iron bells!

What a world of solemn thought their monody compels."

A dirge rings out upon the May morning. From over the waters comes a wail which subdues the gushing song of the bluebird and robin, the brisk humming of the bees, the fluttering of the young leaves, the tuneful laugh of the brooklets, into mournful notes. They breathe a threnody for the mighty dead. Their prophet is fallen! Humboldt, High Priest of the Cosmos, is dead! The wind blows whirling round the mountain tops, the volcano's roar, the dash of the ocean's waves, the nightingale's song, and the whispering Linden leaves, are the choir which shout his requiem. His epitaph is written in the windings of the Amazon and the snow wreaths of the Himmalays. His life is amid the gorgeous lagoons and luxuriant jungles of lands beloved by the sun; where the aurora flashes most brightly in the long arctic

nights; in the "lone sea-girt," palm-tufted isles and rocky, snow panoplied mountain peaks. Nature's chosen apostle, revolving all the universe into a harmonious whole. His, the master hand which touched the discordant strings, and instantly they responded in sweet choral strains.

Again, we are called to mourn in Horace Mann, one who had consecrated himself to labors of love, who generously has given his life in the cause which he has so ennobled. But a few weeks, and the voice of one of our most powerful orators is hushed, and in Rufus Choate not only is quenched the fire of eloquence, but the genial light of a refined and classical taste. Another knell breaks upon our ears, and Leigh Hunt is gone—Leigh Hunt, the child of fancy, the host of Byron, and of Shelley, and of Keats, beside the summer sea.

And now, as the December winds swelled into a triumphant paeon over the fallen year, other harsh notes bear to us another and sadder wail—while with reverently bent head and bleeding heart, we mourn for him so justly honored as the father of our Literature. Washington Irving sleeps beside the river he has made so classic. We can not coldly analyze his genius in its manifold developments, but in our hours of deepest depression we are sustained,

"If we remember only,
Such as these have lived and died." *Selected.*

EDUCATIONAL JOURNALS.

In no other particular do we discover so clear proof that the interests of popular education are attracting increased attention, as we may find in the number and character of the Teachers' Journals established within the last fifteen years. We give below a revised list of these Journals in the order of their existence, as indicated by the volume of the present year. For \$1.75 we will send our own Journal and either of the following, to any direction:

THE MASSACHUSETTS TEACHER, *Boston*. This able Journal has entered upon the 18th year of its existence. Charles Ansorge is Resident Editor, and is assisted by a board of twelve editors. It does credit to the old Bay State.

THE NEW YORK TEACHER, Albany. James Cruikshank is publisher and Resident Editor—and by his energy and good management he has made it an excellent self-supporting Journal. The present series commenced nearly nine years ago; the old series, we think, nearly fifteen years ago.

THE OHIO EDUCATIONAL MONTHLY, Columbus. This is the successor to the Ohio Journal of Education. The old series completed the eighth year in December last, and the new commenced in January. It is the official organ of the State Teachers' Association, is well conducted and very attractive in appearance.

THE CONNECTICUT COMMON SCHOOL JOURNAL, New Britain. The new series commenced in January, 1854, under the auspices of the State Teachers' Association. The old series commenced in 1845, under the direction of Chancellor Barnard.

THE PENNSYLVANIA SCHOOL JOURNAL, Lancaster. Thomas H. Burrowes, LL. D. is the editor of this Journal, which has entered upon its eighth year. Dr. Burrowes has been indefatigable in his efforts, and accomplished much for our common cause.

MICHIGAN JOURNAL OF EDUCATION, Ann Arbor. This Journal commenced its seventh volume in January of 1860. It is published by the Executive Board of the State Teachers' Association and edited by a board of twelve gentlemen, the Hon. J. GREGORY, of Ann Arbor, being Chairman of the committee of publication, and one of the editors. It should be well supported as it has real merit.

THE ILLINOIS TEACHER, Peoria. Messrs. Nason & Hills are the publishers of this well-conducted monthly. It has entered upon its sixth year and should have a large circulation.

THE RHODE ISLAND SCHOOLMASTER, Providence. This schoolmaster has been "abroad" and at home for more than five years, and done excellent service. The present volume was commenced under the charge of a Board of Editors, composed of gentlemen of experience as teachers. The March number is a very interesting one, and was prepared by Amos Perry, Esq., formerly of New London. The "Schoolmaster" is always a welcome visitor. Even the "School Ma'ams" smile at his coming.

THE INDIANA SCHOOL JOURNAL, Indianapolis. Mr. O. Phelps is Resident Editor and publisher of this Journal, which has just entered upon its fifth year. It is doing a good work and doing it well.

WISCONSIN JOURNAL OF EDUCATION, *Madison.* This organ of the Wisconsin State Teachers' Association is conducted by an able Editorial corps of ladies and gentlemen, six of the former and seven of the latter. We suppose the six ladies are considered fully equal to the seven gentlemen. This Journal has entered upon its fourth year and is well managed. It ought to succeed, and the ladies will make it go if success is possible.

NEW HAMPSHIRE JOURNAL OF EDUCATION, *Concord.* This Journal has commenced its fourth year, is conducted with ability, and must do good service in the State from which so many good teachers emanate. Henry E. Sawyer is Resident Editor, and is assisted by a board of twelve gentlemen.

THE NORTH CAROLINA JOURNAL OF EDUCATION, *Greensborough.* J. D. Campbell is Resident Editor, and is assisted by a board of seven gentlemen. The Journal is a good one. It was started a little more than two years ago by Hon. C. H. Wiley, Superintendent of Schools. It commenced its third year in January last.

THE MISSOURI EDUCATOR, *Jefferson City.* A. Peabody, Editor, with seven Associate Editors. This Journal completed its second year with the April number. It is well edited.

THE MAINE TEACHER, *Portland.* In May, this monthly completed its second year. It was commenced, and edited until recently, by Mark H. Dunnell. It is now under the editorial charge of Darius Forbes, who is laboring successfully to make it worthy of the support of teachers. It is well printed, and each number is filled with matter of interest to teachers.

THE VERMONT SCHOOL JOURNAL completed its first year in March. It is published at Montpelier, and edited by a Committee. It has commenced its existence in a vigorous condition, and we wish it abundant success.

In addition to the above, we have the following, which have commenced within a year, all giving promise of much good:

THE IOWA SCHOOL JOURNAL, *Des Moines.* Andrew J. Stevens, editor; **THE IOWA INSTRUCTOR, *Davenport.*** edited by a committee of the State Teachers' Association; **THE EDUCATIONAL MONTHLY, *Louisville, Ky.*** E. A. Holyoke, Res. Ed.; **THE NATIONAL EDUCATOR, *Pittsburgh.*** R. Curry, A. M., editor; **THE SOUTHERN TEACHER, *Montgomery, Ala.*** edited by W. S. Barton.

MISCELLANY.

BOSTON. On a recent visit to this city we had the pleasure of spending an hour in two departments of the Dwight school. We arrived at the school-room a few minutes before the hour for commencing school, and were highly pleased with the perfect neatness of the yard, halls and rooms, and also with the quiet manner in which the hundreds of pupils passed to their appropriate desks. Quite a number voluntarily resumed their studies before the bell called the pupils to order. We spent the first half hour in the room occupied by **GEO. B. HYDE, Esq.**, who is Principal of the female department. For nearly thirty years Mr. Hyde has been a faithful and successful teacher, and most of these years he has spent in the Boston schools. He is emphatically an earnest and working teacher. He works with a will,—and “as the teacher, so is the school.” We listened to some excellent singing and to a reading exercise which was conducted in a very interesting manner. Mr. Hyde believes in teaching to read with the spirit and *understanding* also. Such exercises as we heard, tend to educate in the true sense.

From Mr. Hyde's room we passed to that of our friend, **MR. CHAS. HUTCHINS**, a sub-master in the boys' department. Having long known Mr. H. as a teacher of the true spirit, we expected to find a school of more than ordinary merit and interest, and we were in no degree disappointed. We here listened to one of the best exercises in mental arithmetic we ever heard. The pupils engaged in it with real enthusiasm and their answers were given with a wonderful degree of accuracy and promptness.

In one respect, Mr. Hutchins excels any teacher within our knowledge, and that is in securing the prompt and constant attendance of his pupils. The whole number of pupils under his charge is forty-six and of this number only three had been absent since September last, and only nine cases of tardiness within the same period.

We regretted that we had not time to visit other departments of this excellent school.

In another section of the city we visited an admirable primary school kept by **Miss Mansfield**. The little ones were all busy with slates and pencils in copying the exercises from the Boston Primary School Tablets, which the teacher used with great success. If the schools we visited in Boston are a fair sample of the schools of the city, the citizens may well feel proud of them.

STATE TEACHERS' ASSOCIATION. We regret that circumstances beyond the control of the Board of Directors rendered it impracticable to hold the annual meeting of the State Association at New Haven, as announced in our last. The time and place of the meeting have not yet been decided, but due notice of both will be given. The time of meeting will, probably, be in September or October.

AMERICAN INSTITUTE OF INSTRUCTION. The next meeting of this "venerable" Association will be held in the city of Boston in August, and arrangements will be made to have it one of the most interesting and attractive meetings ever held.

NATIONAL TEACHERS' ASSOCIATION. The next annual meeting of this body will be held in the city of Buffalo, commencing August 8th, and arrangements will probably be made for excursion tickets, and if so, notice will be given in our next.

STATE NORMAL SCHOOL. The tenth anniversary of this Institution will be on the 18th of July, at which time exercises of an unusually interesting character may be expected. The address before the Literary Societies will be given by the Hon. JOHN D. PHILBRICK, of Boston, and the poem by F. S. JEWETT, Esq., of Hartford. E. D. BASSET, Esq., a graduate of the school, and the efficient Principal of the High School for colored youth in Philadelphia, will give the alumni address.

The next term of the Normal School will commence on the 19th of September, and continue thirteen week. Those wishing to attend should make early application to Hon. DAVID N. CAMP, New Britain.

REPORT OF SUPERINTENDENT OF SCHOOLS.

WE have before us the annual report of the Hon. DAVID N. CAMP, Superintendent of the schools of Connecticut, printed by order of the Legislature. It is a highly sensible and judicious document, and represents the cause of common schools as progressing and improving. In the main body of the report Mr. Camp speaks on the following points: "District and Town Reports; School Houses; Teachers; Attendance; Text-Books; Libraries and Apparatus; Teachers' Institutes; Normal School; Common School Journal; School Laws." The Appendix contains abstracts from the various

town reports, statistical tables, etc., etc. From the summary of statistics we gather the following:

Number of towns in the State,	161
" of School Districts,	1,624
" of children between 4 and 16,	105,464
Female teachers in winter,	942
" " in summer,	1,779
Male teachers in winter,	1,025
" " in summer,	171
Average wages per month of female teachers, including board,	\$16.59
Average wages per month of male teachers, including board,	\$30.05
Number of new school-houses erected during the past year,	52
Estimated cost of these houses,	\$49,022.00
Number of school-houses in very good condition,	798
Number reported in very bad condition,	240
Aggregate amount of expenses for support of schools, including cost of new school-houses and repairs, for year ending August 31, 1859,	\$479,981.00
Number of school libraries,	535
Aggregate number of volumes in libraries,	39,472

In our next we shall give an extract from the body of the report.

Copies of the report have been given to the Representatives for the school visitors in the several towns to which they belong, so that every school visitor may receive a copy by applying to the members of the Legislature from his town.

To CORRESPONDENTS. We have three or four valuable articles which are necessarily deferred. "*Twenty-one Fifty-six*," came too late for this number, but will appear in our next. The same of "*J. W. G.*" and others.

¶ We hope the length of the article on Mental Philosophy, and also of the extract from Mr. Hill's address, will not cause them to be overlooked. They are worthy of careful perusal.

¶ Do not overlook our advertising pages. **BARNES & BURR**, *New York*, and **GOULD & LINCOLN**, *Boston*, have new advertisements of some excellent books.

BOOK NOTICES.

ELEMENTS OF ENGLISH COMPOSITION, Grammatical, Rhetorical, Logical and Practical. By James R. Boyd, A. M. 12mo., 406 pages. New York: A. S. Barnes & Burr.

Though this work is specially adapted to the capacities of beginners, it is sufficiently progressive to meet the wants of most in our schools. It is not only a very valuable text-book for school use, but as a book for general reference it is worthy of a place in every library. In addition to specific instruction and directions, which must prove very valuable to teachers and pupils, the book contains 686 themes or subjects for composition writing. We commend the book and hope it may be extensively used.

NEW AMERICAN CYCLOPAEDIA. The Messrs. Appleton have, with their well-known promptness, issued the ninth volume of this truly useful work. The subjects commence with HAYNE, and end with Jersey City. Thus far, the work fully equals the expectations of its most sanguine friends, and the publishers deserve great credit for the prompt and thorough manner in which they are issuing the several volumes. We with great confidence, commend this Cyclopaedia to all classes. It is a MINE of information, and never fails to yield a rich supply to the examiner. We recently heard an intelligent gentleman say that he had not yet sought for information on any subject, within the range of the volumes already published, without finding what he sought in those volumes.

LECTURES ON NATURAL HISTORY; its relations to Intellect, Taste, Wealth and Religion. By P. A. Chadbourne, Professor of Natural History in Williams and Bowdoin College. New York: A. S. Barnes & Burr.

This beautifully printed book of 160 pages, will find a welcome in every scholar's library. It is written in an exceedingly interesting style, by one who has devoted many years to the study of a favorite science. Those who have had the pleasure of listening to lectures by Prof. Chadbourne, will need no urging to induce them to procure this volume. To others we may say, buy it and read it and you will feel that you receive a full equivalent for your investment.

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